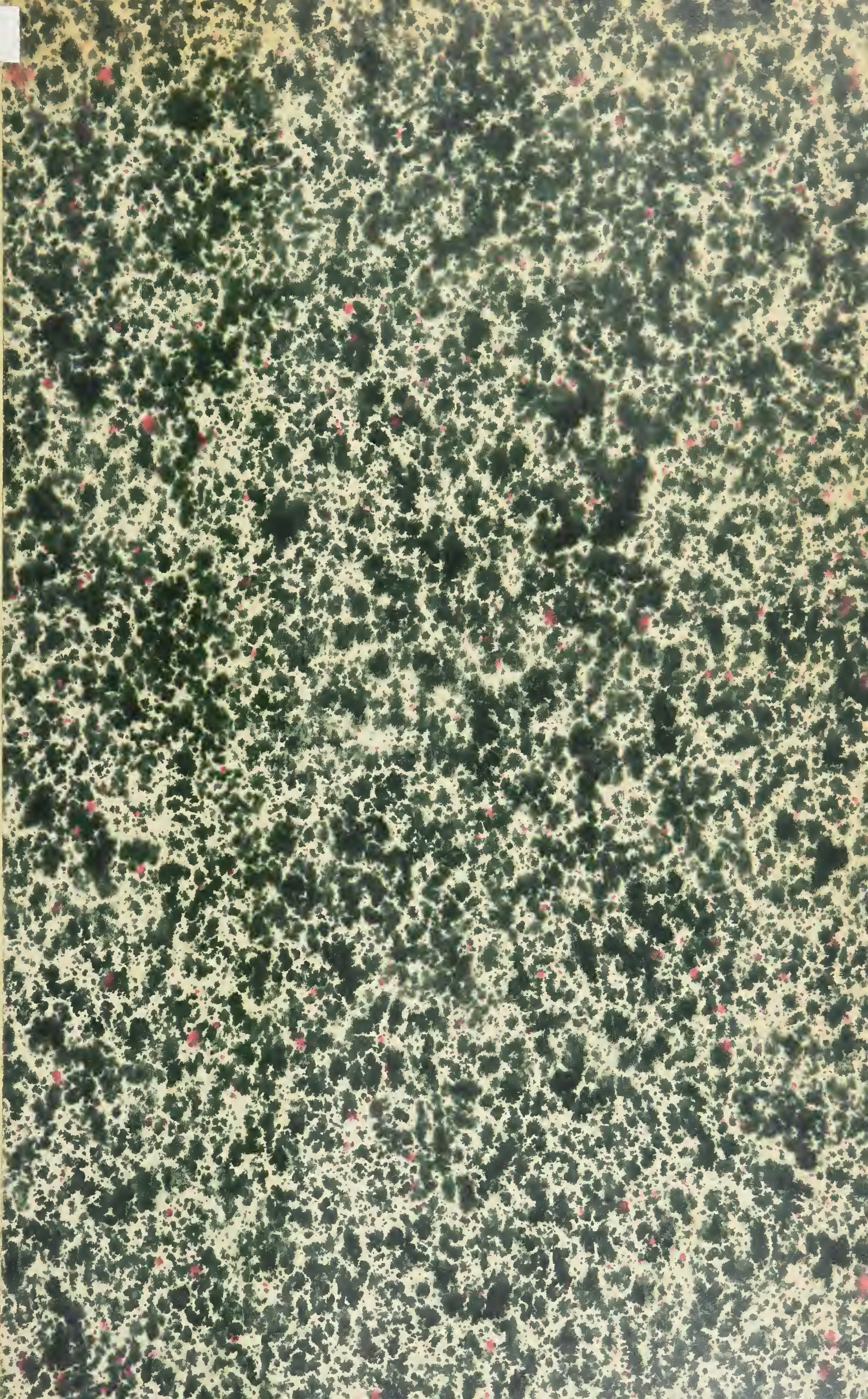
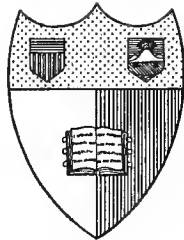


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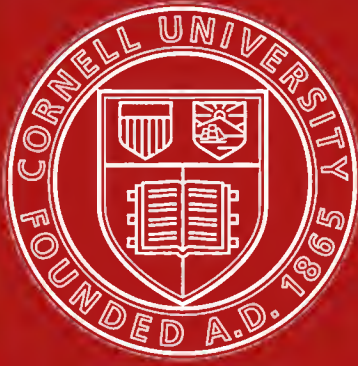
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# Studies in the Christian Religion

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## PREFACE

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These Studies are largely chips from my ill-fated edition of Mark. This was announced by circular in May, 1915, but the World-War\* prevented the necessary co-operation. Nevertheless, the Studies epitomize much of the work of my life. What that work is may best be represented by the names of certain men whom I met in my youth: Thomas Dixon, the workman friend of Ruskin, 1879 (who reported Ruskin as saying that Max Müller had opened up to him whole kingdoms of thought); Richard Hodgson, 1883; Frederic Myers, 1884; Rendel Harris, 1887; John P. Bedrosian, 1893; Rhys Davids, 1895 (after reading him since 1880).

When, in 1891, my negotiations with the Harvard Divinity School to be admitted as an independent investigator fell thru, Frederick Stone gave me a position at the Historical Society of Pennsylvania which allowed me leisure for research. This enabled me to become a lay student of religion and to go to the roots of the subject without being answerable to any yearly meeting, presbytery or bishop. The notes of despair in the Literary Will and elsewhere in the Studies will not surprise the friends who know what my work has suffered at the hands alike of Christian and Sadducee. From the latter I expect no quarter but from the former I shall surely obtain it with the progress of World-History, Textual Criticism, Comparative Religion and Psychological Research. After all, I have merely carried out the ideals of my Quaker ancestors, who taught me severely to dissociate Religion from money and officialism.

HISTORICAL SOCIETY OF PENNSYLVANIA:

September, 1918.

\*This phrase appears, perhaps for the first time, in *The Pennsylvania Magazine* for January, 1913, p. 89: "The Revolution was a world-war: not only did the Delaware and the Thames resound with the din of arms, but the Essequibo, the Guadalquivir, the Rhine, the Seine and the Ganges."



# THE END OF MARK

## IN THE

### OLD ARMENIAN VERSION

Fifth Century. Earliest MS. at Moscow, A. D. 887

233 II And when they heard they ran out of the sepulchre, because they were terrified; and they said nothing to any one, for they were afraid.

#### Gospel according to Mark.

This ends a column in an Armenian MS. (apparently of the seventeenth century), owned by John P. Peters (Bedrosian), of Philadelphia. The next column begins:

#### Introduction to Luke.

In the British Museum there are twenty Armenian Gospel MSS., dating from about A. D. 900 to 1607. Ten of them end Mark here, while others indicate a doubt. The addition of the Longer Appendix begins in the twelfth century, but does not become constant until the sixteenth. *This means that it took the tenacious Armenians more than a thousand years to alter the Gospel, but the Greeks only three hundred.* (Washington and Alexandrine MSS., fifth century, the first to contain the Appendix.)

In my own printed copy of the "Ancient Armenian" version (Constantinople, 1900), the Bible Society has this note at "Mark," xvi, 9:

*"From here to the end of the chapter is missing in Greek manuscripts."*

It ought to add: *"and in far more Armenian ones."* But to be quite accurate, and to relieve the Armenians from suspecting the Greeks, the note should read thus:

*Greek manuscripts after the fourth century and Armenian ones after the tenth add here a section which we omit, as no part of the Holy Gospel. Our Version ascribes the addition to Ariston or Aristion. (See Appendix of Apocrypha.)*

#### THE END OF MARK, IN A MANUSCRIPT AT ETCHMIADZIN, DATED A. D. 989.

233 AND WHEN THEY HEARD, THEY RAN OUT OF THE SEPULCHRE,  
BECAUSE THEY WERE TERRIFIED; AND THEY SAID NOTHING TO  
PRESBYTER ARISTON'S  
ANY ONE, FOR THEY WERE AFRAID. :- :- :- :- :-

NOW, WHEN HE WAS RISEN EARLY ON THE FIRST FIRST-DAY, HE  
APPEARED TO MARY MAGDALENE (*etc., as in our current versions*).

Note that this earliest Armenian copy of the Appendix agrees with the earliest Greek one in the Washington MS., for both omit the adverb *first*, applied to the apparition to the Magdalene.

*The Armenian Version is the star witness against the Mark Appendix, which ought to be relegated to a patristic supplement, along with the Adultery Section in "John" and other apocrypha.*

The greatest New Testament scholar ever born in the United States has said:

*"These closing verses of Mark positively do not belong to this Gospel, positively have no right to be in the New Testament. If I said that they did belong to this Gospel, I should speak as direct an untruth as if I should insist upon it that Moscow was a city in Spain."*

(Caspar René Gregory: *Canon and Text of the New Testament*, New York, 1907, p. 513.)

## AUTHORITIES.

*Catalogue of the Armenian manuscripts in the British Museum.* By Frederick Cornwallis Conybeare. London, 1913.

Armenian Gospel MSS. owned by John P. Peters (Bedrosian) and John F. Lewis, of Philadelphia. In the Peters MSS. I have seen with my own eyes the red colophon at Mark xvi, 8:

**Աւետարան ըստ Մարկոսի**

See also Conybeare's articles in *The Expositor*, 1893-1895, and *Armenian Version* in Hastings, *Dict. Bib.* Also *Aristion*, by Bacon, of Yale, in *Dict. Xt. and the Gospels*, and photograph of the Etchmiadzin MS. of 989, in Nestle's *Introd. N. T.* and Swete's *Mark*.

**STUDIES IN THE CHRISTIAN RELIGION, No. 6, JUNE, 1918.**

By ALBERT J. EDMUNDS, M. A.,

Fellow in the University of Pennsylvania, 1914.



Vatican Manuscript (Greek).

*And coming unto the sepulchre*

\* \* \* \* \*

And they went out and fled from the sepulchre, for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid . . . .

**According to Märk.**

NOTE.—In Study No. 2, p. 7 (p. 14 in MS. pagination for the series) and also in my *Monist* article at Easter, 1917, I aligned the Gothic Version with this Vatican reading. Tischendorf and Massmann had misled me into taking the *atgaggandeins* as equivalent to *elthousai*; but a study of the Gothic soon showed me that Soden was right in refusing to quote it here. The same verb is used in Mark iii, 20, to mean entering into the house. The Old English (West Saxon) Version, based upon lost Latin MSS., comes nearer to the Vatican Greek than does the Upsal Gothic. (Compare *on*, Mark xvi, 5, with *in to*, Luke xxiv, 3. But even *on* generally means *in*.)

We cannot trust Irenæus as a witness for the Mark Appendix, because that Father's copy of Mark appears to have been interpolated. See Hær. iv, 6, where he quotes, *No one knoweth the Father but the Son*, etc., as found in Matthew, Luke and *Mark!*

Using all the evidence here given, especially that of "Matthew," "Peter" and "John," we may confidently reconstruct the lost text thus:

**And coming unto the sepulchre**

\* \* \* \* \*

**And when they heard, they fled and said nothing to any one, for they were afraid of . . . .**

*Here endeth the Gospel of Mark.*



# THE OLDEST LIST of the APPARITIONS of CHRIST

---

I Corinthians xv: 5-8 (about A. D. 57).

**He appeared to Cephas;**

**Then to the Twelve;**

**Then he appeared to more than five hundred brethren at once, most of whom are still alive, but some have gone to their rest;**

**Then he appeared to James;**

**Then to all the Apostles;**

**And last of all, as unto the untimely one, he appeared also to me.**

NOTE.—This is quite probably summarized from a lost note-book, older than the Gospels. In verse 2, Paul says: **I gave you the good message in a certain discourse** (or treatise)—the very word used by Luke, in Acts I. 1, to mean a book, viz., his own Gospel. Our common interpretation is Jerome's: "with what argument." The true one is Ambrosiaster's: *which also I announced to you in a sermon*. There may not have been a Tiberias Society for Psychical Research to record these Galilean apparitions, but Paul and others must have known the names and addresses of many of the five hundred witnesses. For a papyrus roll containing them we would give the wealth of nations.

## AUTHORITIES

Besides the work of Kirsopp Lake, there is another book which ought to have been quoted in Study No. 2, in 1916, but I did not see it until late that year: **The Resurrection in the New Testament**. By Clayton R. Bowen (New York, 1911; but now to be had only of the author at Meadville Theological School, Pennsylvania). Lake's book is shorter, clearer and better printed, but Bowen's contains more references. It is to be hoped that, when Lake issues a new edition, all N. T. passages, including the "Peter" Gospel, will be in **larger type** than the essay.

The age of commercialism has left one of its many curses upon learning in the shape of small print. If every Christian knew his Lake, all churches might federate to-morrow.



# DREAM VOICES

PORTENDING POLITICAL EVENTS

TRANSCRIBED FROM THE

Diary of

ALBERT J. EDMUNDS

1910-1917

## PREFACE

This is only a selection. A complete set, in manuscript, will be presented to the Library of Congress and the Historical Society of Pennsylvania. As many of the utterances refer to home politics, it has been deemed wise to veil them at present.

Philadelphia, October, 1918.

December 14, 1910.—**The will of the people can only be expressed by a NATIONAL CONVENTION.**

October 20, 1912.—**Unconditional surrender. No tragedy.**

November 3, 1912.—**Russian intervention.**

October 6, 1913.—**The English nation has weathered many a night like this!**

[Note of 1918.—This was accompanied by a dream of a hurricane on a night sea, black as ink. It was thought at the time to refer to a projected voyage to England.]

June 12, 1914.—Saw a letter addressed to the Emperor (of Germany). Heard something about **unending warfare** to keep name. Appears to refer to Garbe. Early this week I heard: **One German army corps is ready.** There is no reason why the Kaiser should not read both Garbe's book and mine!

[Note of 1918.—The ascription of this to Professor Garbe's criticism of my **Buddhist and Christian Gospels** in his **Indien und das Christentum**, shows how unintelligible it was at the time.]

August 18, 1914.—**Russia's the only thing I'm afraid of.**

August 20, 1914.—**London, alas! alas!**

[Note of 1918.—Many months before the Prussian air-murders of 1915.]

October 16, 1914.—**And votes, and peace with the votes.**

February 20, 1915.—**The Russians are the enemies.**

December 27, 1915.—**The light of the Allies will be turned to darkness!**

February 14, 1917.—**An anti-American world-war.**

[Note of 1918.—Prussian Japan-Mexico plot made public on March 1st.]

March 31, 1917.—**He has sold his country to shame worse than death!**

April 14, 1917.—**Transfiguration, not beating.**

[Note of 1918.—This was in answer to prayer for light on the end of the war.]

August 22, 1917.—**The Stockholm Conference will be permanent.**

[Note of 1918.—It is not pretended that these voices are infallible; but as many of them have been verified, they are put on record as an experiment. Albert James Collison, of Trenton, has had similar monitions.]

To the political voices I must add a religious one:—

July 21, 1917.—**Paul would have been furious if he had seen the Gospels of Matthew and Luke!**

# THE BOOK OF TOBIT *and the* Hindu-Christian Marriage Ideal

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Want of funds disables me from printing this fifth *Study in the Christian Religion*, but references will help the student to write it for himself. The three nights of abstinence after marriage in Tobit (Vulgate and London Hebrew only) are a Hindu usage of immemorial antiquity (S. B. E. XXIX and XXX). The Armenian Church still observes abstinence until the third day, when the priest unties the silken thread from the bride. Asmodeus, tho Iranian, is the Hindu *gandharva*, who wants the bride for himself. Dog Toby is one out of many indications of the popularity of Tobias in Catholic times. Admetus must not speak to Alcestis until she be deconsecrated and the third morn arrive. (Ancient mysticism: three days after marriage and three days after death.) Marriages arranged by God are traceable to Tobit. The Catholic Church deserves great credit for preserving the Oriental form of the story, which the Septuagint has destroyed. Luther has it, but English Protestant translators ignore it. Fourth Council of Carthage, 398, Canon 13, the beginning of Catholic marriage discipline in this direction. The Quaker love-story of 1734, in the Autobiography of David Ferris (Philadelphia, 1825), ought to be printed in noble type and format, as a classical Christian document. I Thess. IV: 4, 5, is really from Tobit. Platonic marriages in the early Church. (Conybeare and Moffatt's translation of I Cor. VII.) Swedenborg, in 1768, said that *marriage love begins in the spirit and is chaste even in the flesh, whereas its opposite begins in the flesh and is foul even in the spirit*. Andrew Jackson Davis (*The Reformer*, 1855) endeavored to enforce the Hindu-Christian ideal. (The great attestation to the genuineness of this American seer is also languishing forgotten in ruinously small type. See Appendix A to Professor George Bush's *Mesmer and Swedenborg*: New York, 1847.)





# American New Testament

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## The Pamphlet Literature of the Early Christians

Commonly called the New Testament and the Apostolic Fathers

Translated BY and FOR

## The American People

From the Oldest and Best Greek Manuscripts, including the Lost Ones  
quoted by Eusebius and other Fathers  
of the Church

*Corrected from the Old Syriac, Old  
Armenian and other Ancient Versions*

---

### NOTES

Important textual variants to be noted in the margin, especially those relating to the Trinity, the Virginal Birth and the Physical Resurrection. The two second-century Appendices to Mark, the Adultery Section in "John," and the Trinitarian Interpolations in "Matthew" XXVIII, 19, I Timothy III, 16 and I John V, 7 to be relegated to the Apostolic Fathers, along with the Gospel of "Peter." The last chapter of Mark to be photograph from the oldest MSS., Greek, Latin, Syriac and Armenian, with English renderings and the red ink of the colophons. Agreements with the sacred legends of other religions, especially the Zoroastrian and the Buddhist, to be noted in a brief commentary, with references also to modern Psychological Research.

*Lower Criticism: Manuscripts, Versions and Fathers.*



# An Appeal to the Scholastic Thinkers of the United States

Especially West of the River Mississippi, about the year 1940

Being the Literary Will of an American Student

---

## 1. End Secret Diplomacy

Make an end of secret diplomacy in New Testament learning by printing the various readings of the ancient MSS. and versions in the margin in English. See that the lost MSS. of Eusebius at Matt. XXVIII-19 (**Gospel Demonstration**, III-6), and at Mark XVI-8 (Question 1 to Marinus), are noted among these.

(Riggenbach, of Basle, in trying to nullify the research of Conybeare, has undervalued the ancient forms of the Final Commission in Luke XXIV-47, especially in the Sinai Syriac and Cursive 33; "John," XX, 21-23, and Aristion's Mark Appendix.)

## 2. Translate the Armenian Version

Translate the Armenian Gospels from the best MSS. of that oldest Christian nation and reproduce their red colophon at Mark XVI, 8. Print the Holy Gospel in a separate volume as in the MSS. Do not allow the Bible Societies of London and New York to go on corrupting the text, as in the editions printed at Constantinople in 1895 and 1900.

## 3. Restore the Christian Old Testament

Do not allow the Bible Societies to go on making their own Jewish Canon of the Old Testament, but restore the Christian Old Testament handed down by the Greeks, the Armenians, the Syrians, and the Abyssinians. But print the Book of Tobit in its Oriental form, as preserved by the Roman and Lutheran Churches.

## 4. Add the Gospel of "PETER"

to the New Testament.

Add "Peter" to the Gospels, and bind up with the New Testament the books that anciently accompanied it, as in the Sinaitic and Alexandrine MSS.

## 5. Translate the Vatican, Sinaitic and Bezan MSS. into English.

## 6. Print Nobly

Print in noble type and format as Elbert Hubbard printed **Hamlet**. Make an end of the cheap commercial newspaper type for high literature.

## 7. Democratize Learning

Democratize learning by Romanizing your Greek, Armenian, etc.

## 8. Have a Card Cyclopaedia

Make learning impersonal by the Card Cyclopaedia. I printed, in 1907, the following title:

## A Card Cyclopaedia:

wherein all knowledge is brought continually down to date without the expense of reprinting the entire edition. Begun, A. D., 1902. Preface and article on Buddhism, copyright by Albert J. Edmunds, 1907.

Let scholars send their facts to a central board to be classified and inserted in the cyclopaedia. Motto: A FACT, A CARD, with authority appended to each. Abolish the personal cyclopaedia, wherein a scholar advertises his own books and slays his enemies, living or dead.

(I remember a case where a splendid scholar, once the ornament of a great university, is thus chastised over his grave, his only misfortune being that he knew more than his adversary and died first.)

## 9. Native Interpretation

Encourage the Chinese, the Japanese and the Hindus to found schools of New Testament research, conducted by their own scholars, unshackled by European traditions. Also put Americans into American chairs, instead of importing Europeans to keep learning exclusive.

## 10. The Resurrection

Reinstate the mid first-century doctrine of the Resurrection by continuing the work of Kirsopp Lake and Clayton Bowen. Digest the best elements in the literature of modern Psychological Research, especially in the writings of Swedenborg, the earlier ones of Andrew Jackson Davis, and those of his guarantor, George Bush (Anastasis and Mesmer and Swedenborg), together with the researches of Myers, Hodgson and Hyslop.

11. Publish a fifth edition of **Buddhist and Christian Gospels**, inserting the addenda found in the Postscripts of 1912 and 1914 into the text, and securing the services of Eugene Burlingame or some other Pali scholar to correct mistakes in translation.

12. Reprint my **History Simplified**, correcting it from note 35 to Hoag's Vision, thus:

1803.—Hoag, the Quaker, has a daylight vision, in a field at Charlotte, Vermont, of the Anti-Masonic uproar, the Civil War and a coming dictatorship.

Also read, in the early Second Century:

The Church publishes the Gospels. Aristion, an authority on the life of Christ, and probably author of the Mark Appendix (XVI. 9-20). This was used by the Church as a substitute for Peter's lost or suppressed account of the Resurrection, which was a series of apparitions of unprecedented vividness, due to a highly developed spirit dying in torture.

ALBERT J. EDMUNDS,

Historical Society of Pennsylvania, May, 1918.



## ADDITIONS and CORRECTIONS

### STUDY No. 1.

Add the small-type paragraph about Conybeare and Riggensbach, at the end of Section 1 of the Literary Will, to this Study, in Pica type.

“John” xx. 21-23, lines 3 and 4. *Forgiven* is misprinted.

### STUDY No. 2.

P. 5, line 1. Since the Armenian addition, we must now read: *The red colophon is found also in the Sinai Syriac.*

### P. 7. AUTHORITIES FOR THE KEY READINGS.

**Coming unto:** Gospels of “Matthew,” “Peter” and “John;” Vatican MS., fourth century; No. 127 (eleventh century), and perhaps the West Saxon Version.

**When they heard:** Eusebius to Marinus, Question No. 1 (quoting lost MSS.); Washington MS.; Sinai and Peshito Syriac; Armenian Version; and Gregory’s Greek cursive, No. 565. (Gregory died at the battle of Arras, Easter Monday, April 9, 1917, three days after his native United States had declared war upon him. The great New Testament scholar was praying for death).

### STUDY No. 4.

The Arrow Experiment (Proceedings of the London Society for Psychical Research for October, 1908), proved that the Hodgson personality, in the second year after death, could transmit the image of an arrow into Mrs. Verrall’s mind, but failed to make her write the English word, beyond the first syllable ar, which was written in three other words, through the activity of her own mind.

### LITERARY WILL.

Introduce Paul Passy’s International Alphabet, at first into dictionaries and encyclopedias, and gradually into everyday print. But give j and y their English values.



# The Gospel According to Mark

The text of the late First or early  
Second Century, with the divisions  
and references of the Fourth;  
Jerome's Life of Mark, and other  
explanations.

Translated from the Greek  
by Albert J. Edmunds, M. A.  
Part I.

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Philadelphia  
Innes & Sons, 129-135 North Twelfth Street  
1917

# Preface

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## For the Beginner

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The difficulty that confronts a student of the Gospels on the very threshold can best be represented by some blanks.

These will help the imagination to grasp the facts.

While the Buddhists were so fortunate as to have their Scriptures printed by the government of China in A. D. 972, Christians had to wait until 1455 before a German printed theirs. Between the time of Christ and the European invention (?) of printing, we have to rely on manuscripts, thus:



# Gospel Manuscripts

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First Century

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None.

**Second Century**

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**None.**

## Third Century

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Papyrus Gospel fragments found in Egyptian rubbish heaps. (See Camden M. Cobern: *New Archeological Discoveries*: New York, 1917.)

## Fourth Century

---

The Gospels, probably since the Second Century, have now been bound up in one volume, kept distinct from the Acts, Epistles and Apocalypse.

Oldest Greek and Latin MSS. The two Greek ones formally end Mark at xvi. 8, and the Latin one is torn off in chapter xv.

Another table will show how we try to bridge this gulf. Of course, the problem is: Do we read in the manuscripts of the fourth century what the Evangelists wrote in the first? These MSS. are three:

1. The Vatican MS. at Rome, in Greek, formally ending Mark at xvi. 8.
2. The Sinaitic MS. at Petrograd, in Greek, formally ending Mark at xvi. 8.
3. The Old Latin MS. at Vercelli Cathedral, kist to pieces in Mark xv.

These treasures have been photographed or printed. We are indebted to the Free Library of Philadelphia for placing the photographs and fac-similes of Nos. 1 and 2 at the service of scholars, and to the Divinity School of the Episcopal Church for permitting the use of a folio printed edition of No. 3, along with its fifth-century fellow from Verona. This last is torn off in Mark xiii, with a few tatters as far as xv. So we shall never know how the two oldest Latin MSS. ended

Mark. C. René Gregory, of Philadelphia and Leipzig (1846-1917, slain in battle), told us, in 1907, that the tatters at Vercelli were due to former relic-worship of the manuscript. It is now safe in a glass case, thanks, doubtless, to his own protest in his wonderful Latin Introduction to the New Testament (Leipzig, 1884-1894, p. 953). John P. Peters (Bedrosian) and Frank Normant inform me that the famous Armenian manuscript at Erzerum received similar homage, as they saw themselves before coming to Philadelphia in 1871.









